

Matthew 21-09-12b

We continue our study now on this 12th day of September 2021 in the Gospel of Matthew looking at chapter 19. And as we have seen, the issue here continues from the large theme that has permeated this whole section, and that is unity versus division. Unity versus division.

What do we place our confidence in? And this idea, when Jesus says, everyone who has left these things, and we saw that in verse 29, shall receive a hundredfold and inherit eternal life. And this goes all the way back to what the question was in verse 16. Good teacher, what good thing shall I do that I may have, and the other Gospels say, inherit eternal life.

Here, Jesus actually gives something for people to do, if you will. He says, everyone who has left. It's an interesting thing.

He doesn't tell the rich young ruler, well, if you leave houses, brothers, sisters, father, mother, children, and lands for my namesake, you will inherit eternal life. He tells the disciples this. He doesn't tell the rich young ruler that.

Why? Why does Jesus give the disciples the answer in verse 29 that he does not give to the rich young ruler in verse 21? Go sell what you have and give to the poor and you will have treasure in heaven and come follow me. Doesn't address the young man's family at all. And yet family is at the very heart of verse 29.

It's father and mother, it's brothers and sisters, and even the houses and lands are not really possessions. This is where the family is. Houses and lands, this was gained by inheritance and by association in your family and in your clan and in your tribe in Israel, even down to Jesus day.

So why is it possessions for the rich young ruler? Why is it houses, brothers, sisters, father, mother, children, and where they are located for the disciples? The rich young ruler does not choose to go sell what he has, give the proceeds to the poor and come and follow the Lord Jesus. The disciples have already chosen to leave behind their parents, their brothers and sisters. Now, why would Jesus talk about these things to the disciples? By the way, several of the disciples have not left their brothers behind, at least not all of them.

Peter and Andrew are there together. James and John are there together, right? And of the foremost disciples, they're pairs of brothers. But I doubt that they are alone in that.

There are probably larger family circle. So the question is, if James and John have come together, if Peter and Andrew have come together, where are the rest of the brothers? Where are the sisters? Where are the mothers and fathers? Zebedee has not come and

traveled around with the Lord Jesus. Peter's mother-in-law has not come.

There are no children of the disciples that are traveling with them. There isn't anyone who brought their family. They have left these things behind.

Why? Well, there are two reasons. One is any of those people, any of these brothers or sisters, fathers, mothers, or children could have come. There is nothing stopping them.

Why are they left behind to coin a phrase? Why are they left behind? Well, because they did not choose to come in some way, shape, or form. They have made the same decision as the young ruler. There's something tying them to the house and the land and the family to the extent that they are not willing to come and follow Jesus.

Now you think if Jesus had an interim return and he came today, if the Lord Jesus was here somewhere, if he was in the state of Texas, or the state of Oklahoma, or Kansas, or Missouri, or anywhere we could even reasonably get to, and he was going to have an itinerant ministry and teach from his own lips in good old American English that we could understand, what would we do? Would we divest ourselves of the things that tie us down and in which we trust and go follow him? Become as like Blanche in Streetcar Named Desire, just rely on the hospitality of strangers? Because Jesus and his disciples were supported by people who donated to them, who covered their expenses and supplied food and clothing and such, invited them in for meals, but for whatever reason did not commit to following him wherever he went. These disciples did so. These 12 men, and that includes Judas, which is a real interesting question coming up, these 12 men have left everything behind and are actively following Jesus day by day, week by week, month by month, this is where they are.

And these men are married, they've got children, they've got businesses, they've got parents, honor your father and mother, right? But we have seen that commitment to the Lord Jesus has to out priority, it has to be a higher priority when those priorities come into conflict. Have we seen this already? Turn back a few pages to Matthew chapter 12, in Matthew 12, 46 and following, 46 through 50, while Jesus was still talking to the multitudes, behold, his mother and brothers stood outside seeking to speak with him. One said to him, look, your mother and your brothers are standing outside seeking to speak with you.

In case we missed the fact that this is his mother and his brothers, they're standing outside, they've not been accompanying him on his travels, they have come to where he is. He answered and said to the one who told him, who is my mother and who are my brothers? He stretched out his hand toward his disciples and said, here are my mother and my brothers. For whoever does the will of my father in heaven is my brother and sister and mother.

For obvious reasons, he's not going to say my father, that would be capital F and get us

into all kinds of theological stress. But my mother, my brother, my sister, you're looking at them here, these who have committed their way to following me, who have left behind things that might tie other people down. This is their level of dedication.

These men are my mother. You know, this is almost as bad as the song about I am my own grandpa, with all the in-laws and outlaws and marriages and such. But you can tell that he is speaking in metaphorical terms here, that these who by choice have committed their way to following me, they are my priority.

The one who comes and tells him his mother and brothers are outside think, well, you should drop what you're doing because there's a priority for family. Jesus says, here's my priority. These men are my priority.

They're my family priority. And we'll return to that notion here in a moment, but turn back a few more pages to chapter 8, verse 18 through 22, Matthew 8, 18 through 22. When Jesus saw great multitudes about him, he gave a command to depart to the other side.

A certain scribe came and said to him, teacher, I will follow you wherever you go. Jesus said to him, foxes have holes and birds of the air have nests, but the son of man has nowhere to lay his head. Another of his disciples said to him, Lord, let me first go and bury my father.

Jesus said to him, follow me and let the dead bury their own dead. Talking about priority, are you willing to follow me when it means that you have no house, you have no lands? Foxes have holes, birds of the air have nests. The son of man is not going to be able to offer you that security.

It's his presence. It's his words. It's his work that provides security.

The son of man. Follow me, Jesus said, let the dead bury their dead. Of course, two different kinds of death there, right? And finally, turn to Matthew chapter 10, verse 34 through 39.

Do not think that I came to bring peace on the earth. I did not come to bring peace, but a sword for I have come to set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-laws. And a man's enemies will be those of his own household.

He who loves father or mother more than me. Honor your father and mother. This is basically love, right? Love that is sacrificial to self and beneficial toward your father and mother.

That's honor. He who loves father or mother more than me is not worthy of me. He who loves son or daughter more than me is not worthy of me.

He who finds his life will lose it. This is reposing trust, finding security in something else, whether it is wealth, whether it is relationships, whether it is social standing, accomplishment, how we view ourselves, the lies we tell ourselves about how sufficient we are, how adequate we are, how well off we are, how well thought of we are. He who finds his life will lose it.

He who loses his life for my sake will find it. For my sake. What does it mean to prioritize? You know how strong tribe loyalty, clan loyalty, family loyalty is and is supported in the Old Testament in general and the law of Moses in particular, right? The covenants of God, the promises of God, the direction of God in terms of primogeniture and possessions and inheritance in the land being assigned by tribe, right? Turn with me back to Deuteronomy chapter 33, verse eight, Deuteronomy 33, eight.

This is basically the Old Testament grounds on which Jesus builds this truth and the truth that should have informed the thinking in Jesus day, but did not. Deuteronomy 33, beginning at verse eight. This is Moses' final blessing on Israel, tribe by tribe.

You remember the blessing that Jacob gave his sons, tribe by tribe. Moses gives a blessing. He starts with Reuben in verse six, let Reuben live and not die, but let his men be few, right? Judah in verse seven, hear Lord, the voice of Judah and bring him to his people.

Let his hands be sufficient for him. And may you be a help against his enemies. You can see the foreshadowing of David as the lion of the tribe of Judah meeting and defeating the enemies.

Then in verse eight of Levi, he said, let your Urim, your Thummim and your Urim be with your Holy one, whom you tested at Massah and with whom you contended at the waters of Meribah, who says of his father and mother, I have not seen them, nor did he acknowledge his brothers or know his own children. This is why it's so important to carefully enumerate who Jesus mentions in our passage. In Matthew 19, 29, look back here at what is said of Levi.

He says of his father and mother, I have not seen them, nor does he acknowledge his brothers or know his own children. They have observed your word and kept your covenant. They shall teach Jacob, your judgments and Israel, your law.

They shall put incense before you and a whole burnt sacrifice on your altar. Bless his substance, Lord, and accept the work of his hands. Strike the loins of those who rise against him and of those who hate him that they rise not again.

But the central idea of the tribe of Levi is they say of father and mother, I've not seen them. They don't acknowledge their brothers or know their own children for they have observed your word and kept your covenant. What does this refer to? How have the

Levites done this? Well, we need to go further back.

It mentions Massah and Meribah, right? And that tells us that we need to go back into history. Now, Massah and Meribah, this is the first big test. After the Israelites are delivered through the Reed Sea, the Red Sea, Pharaoh and his armies are stopped and they go on into the wilderness and they run out of water, right? Massah and Meribah complaining against the Lord because their confidence is not, here is the God that has brought us out of the land of Egypt with a deliverance into the wilderness.

I'm looking at my water bottle and there's no water in it. We should have stayed in Egypt. No confidence in the God who has just demonstrated his miraculous power in the plagues in the crossing of the sea and they're already falling apart.

So turn back to Exodus chapter 17. All the congregation of the children of Israel set out on their journey from the wilderness of Sin according to the commandment of the Lord and camped in Rephidim, but there was no water for the people to drink. Therefore the people contended with Moses and said, give us water that we may drink.

Moses said to them, why do you contend with me? Why do you tempt the Lord? The people thirsted and there for water and the people complained against Moses and said, why is it you brought us up out of Egypt to kill us and our children and our livestock with thirst? Moses cried out to the Lord saying, what shall I do with this people? They're almost ready to stone me. The Lord said to Moses, go on before the people and take with you some of the elders of Israel. Also taking your hand, your rod with which you struck the river and go.

Not the rod that he stretched out over the sea, the rod with which he struck the river. What river is that? What river did Moses strike with a stick? The Nile. Remember he struck it and the water turned to blood with which he struck the river.

God says, take a symbol of the very first thing I did to demonstrate my power in Egypt. Remember in Hebrews at such time as you ought to be teachers, you need one to teach you again. The first principles of the doctrine of Christ.

These people have just been through baptized with Moses in the sea and have come out on the other side. The first time, you know, there was so much water that it drowned the army of Pharaoh. Now they're saying there's not enough water.

They haven't learned the lesson of God's control of water. And instead of going to God, they're thirsty and their needs and their rationale, their narrative is it's Moses fault. We never should have left Egypt.

God says, take the rod with which you struck the river and take some of the elders, take the leadership, the people who ought to know better. I will stand before you there on the rock in Horeb, and you shall strike the rock and water will come out of it that the people

may drink. Think about this now.

What did he do with the rod? The first time struck the river and what came forth? He's going to strike this rock. And what comes forth water? What happens when they stab Jesus in the side on the cross? What came forth blood and water? There's a lot here that I don't have time to cover. It's not primarily our subject, but this rod is significant.

We look beyond the physical. We look beyond the immediate and we think about what God says and who God is. We keep our eyes on the Lord, not on circumstance, not on people.

It's the difference between objectivity and subjectivity. We've seen it a thousand times. So Moses did so in the sight of the elders of Israel and in the typical economy of the word of God, it doesn't even tell us what happened.

Moses struck the rock in the sight of all Israel. Notice in the sight of the elders of Israel, the elders, these are the fathers, right? These are the ones that are supposed to instruct and guide and lead. Moses struck the rock in the sight of the elders of Israel, and it doesn't tell us what happened.

And behold, there was a flash and thunder and lightning and the voice of God in the heavens and the archangel appeared and the rock split and behold, water gushed forth and created a river and the people came and filled their pots and drank and praise the Lord. None of that. Because what's the point? God says, take the rod, strike the rock.

And he did so in the sight of the elders of Israel. That rod represents the power of God in the hands of God's man, God's prophet, God's leader, Moses, but it's not Moses. Remember Moses is going to get in trouble the second time they run out of water and the rock thing comes into view, speak to the rock.

Moses stands in front of Israel and says, must we bring water forth for you from this rock? It's very clear here that it is the rods, the rod of God. It's going to be called that here shortly. So he called the name of the place Massah and Meribah because of the contention of the children of Israel and because they tempted the Lord saying, is the Lord among us or not? What tribe is Moses from? What's his tribe? It's easy.

What's his brother's name? His brother's name is Aaron, right? What is Aaron? He's a Levite. All of the Levites that serve in the tabernacle and temple come from Aaron. So Moses is a Levite.

Moses is the conduit of communication from God to the people. The entire tribe of Levi is going to be implicated in this task in future days, primarily the descendants of Aaron, right? Now turn forward to Exodus chapter 32, Exodus chapter 32. We're trying to find out why the Levites are commended for forgetting about their father and mother and their brothers.

Exodus 32. What does that mean? What does Jesus mean when he says those who leave behind family and their location? What's he talking about? Exodus 32, the golden calf, the people saw that Moses delayed coming down from the mountain. So the people gathered together to Aaron and said to him, come make us gods that shall go before us for this Moses, the man who brought us up out of the land of Egypt.

We do not know what has become of him. The man who brought us up from the land of Egypt, who brought forth water from the rock few chapters earlier. What are the elders supposed to make these people understand? It's the power of God.

It's the rod of God. It's the same rod that turned the Nile to blood and the power of God that delivered them. Exodus 32, make us gods that shall go before us for this Moses, the man who brought us up out of the land of Egypt.

We do not know what has become of him. Aaron said to them, break off the golden earrings, which are in the ears of your wives, your sons, and your daughters. Break off the earrings of your families, sons and daughters.

These are the mothers of the children. Bring them to me. So all the people broke off the golden earrings, which were in their ears and brought them to Aaron.

Aaron received the gold from their hand and he fashioned it with an engraving tool and made a molded calf. Then they said, this is your God, oh Israel that brought you out of the land of Egypt. So it starts out being the man Moses who brought them out of the land of Egypt.

Now the golden calf is what brought them out of the land of Egypt. They start by looking at a man and they end up creating a religion, right? They have transferred the glory that belongs to God, first to Moses and then to a religion shepherded by Moses' brother, related to Moses, but not Moses. So when Aaron saw this, he saw that all Israel is acknowledging this thing that he made as what brought them out of Egypt.

He built an altar before it. Aaron made a proclamation and said, tomorrow is a feast to the Lord. This is syncretism.

This is amalgamation. This is compromise and corruption. So now we're going to have a feast of the Lord, but this calf and the altar before it, this is Lord worship.

Now we're worshiping the Lord, but we're looking at the calf and this altar that Aaron has made for the calf. You think about modern day Christianity. You think about modern day religion.

We're worshiping the Lord. We're praising the Lord and it's not the Lord. It's something of man's devising, man's choosing and man's control.

So tomorrow is a feast of the Lord. So they rose early on the next day, offered burnt offerings and brought peace offerings. And the people sat down to eat and drink and rose up to play, to cavort, to party.

The Lord said to Moses, go get down for your people whom you brought out of the land of Egypt have corrupted your people whom you brought. Here's the problem, Moses. You have allowed people to think that you are what delivered them.

And it's one step from the man to something of their complete own creation. Go get down your people whom you brought out of the land of Egypt have corrupted. They have turned aside quickly out of the way, which I commanded them.

They have made themselves a molded calf, worshiped it and sacrificed to it and said, this is your God, Israel that brought you out of the land of Egypt. The Lord said to Moses, I have seen this people and indeed it is a stiff necked people. You remember our study on stiff necked? Remember what stiff necked is? We did a detailed study of this term in Hebrew.

These are those who show the neck, who bear the neck. And in order to show you the back of the neck, they have to have turned and are leaving. They've turned their face from you.

The only way you can see the bare neck is for them to no longer be looking at you. They are no longer looking at God. They are looking at Moses first and now they're looking at the calf.

Once you stop looking at God, it's easy to transfer where you look from one thing to another, to another. You start with a man and then you go to an abstraction or you go to a symbol or you go to something metaphorical. And the metaphor is not the reality.

The symbol is not the reality. The man is not the reality. He is simply the conduit for communication, but they quickly get their eyes on the means of communication.

And the next thing you know, their eyes are completely off on something of their own creation. I have seen this people and indeed it is a people who have turned around and are showing me the back of their neck. Now, therefore, let me alone that my wrath may burn hot against them and I may consume them and I will make of you a great nation.

Moses pleaded with the Lord, his God and said, Lord, why does your wrath burn hot against your people whom you have brought out of the land of Egypt with great power and with a mighty hand? Moses gets this straight. Notice how Moses prays truth. P-R-A-Y-S.

Moses talks to God by reciting truth that he knows. You brought this people out of the land of Egypt with great power and with a mighty hand. Why should the Egyptians speak

and say he brought them out to harm them, to kill them in the mountains and to consume them from the face of the earth.

Turn from your fierce wrath and relent from this harm to your people. Remember Abraham, Isaac and Israel, your servants to whom you swore by your own self. What a great reminder how important it is to rehearse the promises of God, the covenants of God, the truth of God.

Now, why is Moses so familiar with this? Abraham, Isaac and Israel, your servants to whom you swore by your own self and said to them, I will multiply your descendants as the stars of heaven. All this land I have spoken of, I will give your descendants and they shall inherit it forever. And this goes all the way back to Genesis.

Who wrote Genesis? Moses. Moses knows the word. He's written it all down.

I think he retrieved it from the historical archives in Egypt that were put there by Joseph, who got them from Jacob. We've got them from Isaac, who got them from Abraham, who got them from Shem and going all the way back. So the Lord relented from the harm, which he said he would do to his people.

The effectual fervent prayer of a righteous man availeth much. And a righteous man is one who prays God's truth, cites it, quotes it, references it in request. So Moses' turn went down from the mountain.

Two tablets of the testimony were in his hand. Tablets were written on both sides, one side on the other. They were written.

You don't see that often in the little symbolic tables of the law. You got five commandments on one table and five on the other, but the originals were written front and back. The tablets were the work of God and the writing was the writing of God engraved on the tablets.

When Joshua heard the noise, the people, as they shouted, he said to Moses, there's a noise of war in the camp. Moses says, it's not the noise of the shout of victory or the noise of the cry of defeat, but the sound of partying, drunken singing I hear. So it was as soon as he came near the camp that he saw the calf and the dancing.

So Moses' anger became hot. Notice a lot of music, a lot of hail fellow well met, a lot of celebration going on, a lot of positive, happy times. Moses' anger became hot and he cast the tablets out of his hand and broke them at the foot of the mountain.

This is not a good thing. This is Moses letting his anger get away from him. And in doing so, he breaks something priceless.

Can you imagine if somebody dug around at the foot of Mount Sinai and found these

tablets inscribed by the finger of God or the fragments of them, what those would be worth? I was excited just to see a plaster copy of Hezekiah tunnel inscription. I had that thing hanging on my wall for years and I used to gaze at it and think, you know, this is the old Hebrew script. These are the letters that Moses used when he wrote down the five books of the law.

This is the alphabet that the early old testament was written in. And people in the days of the kings of Judah read this inscription, made this inscription, but can you imagine these tables and Moses drops them. He flings them down.

You see people throwing tantrums, slamming doors, breaking things, sweeping all the contents. You get mad at your computer and I've seen video of people that have actually just sweep the computer and the monitor and their keyboard and everything all off the table and break them. People get mad and break their widescreen TV and so on.

Much, much infinitely worse. That's why there is such emphasis on those tablets up in verse 16. They were the work of God.

The writing was the writing of God engraved on the tablets. It's horrific that Moses lets his anger get the better of him. God does not let his anger get the better of him.

He listens to reason. He listens to Moses and does not disapparate the people, right? But Moses can't follow his own example and pleading with God not to let his anger burn hot and destroy something. Moses lets his anger wax hot and destroys something priceless.

So he took the calf, which they had made, burned it in the fire, ground it to powder, scattered it on the water, and made the children of Israel drink. It's really fascinating to figure out how you take something gold and melt it, powder it, and then scatter it on water and get people to drink it. The physics of that are real interesting.

But then look at verse 21. Moses said to Aaron, what did this people do to you that you've brought so great a sin upon them? Aaron said, do not let the anger of my Lord become hot. I've already seen what you did to the tables of the law.

I've already seen what you did to the calf. Don't get mad at me. I don't want to, you know, be beheaded or whatever else you're fixing to do.

It's also interesting. Who's the older brother and the younger brother here? Who's older? Aaron is the older brother, right? But he says, do not let the anger of my Lord become hot. You know the people that they are set on evil.

You know these people. For they said to me, make us gods that shall go before us. As for this Moses, the man who brought us out of the land of Egypt, we do not know what has become of him.

And I said to them, whoever has any gold, let them break it off. So they gave it to me and I cast it into the fire and this calf came out. Anybody that's had kids recognizes the quality of this argument.

I was just sitting there and it fell. I cast the gold into the fire and this calf came out. Is Aaron hoping that Moses is going to maybe God had some part in this? When Moses saw that the people were unrestrained for Aaron had not restrained them to their shame among their enemies.

Moses stood in the entrance of the camp and said, here's where we get back to our Levites. Whoever is on the Lord's side to me, because he has descended from the mountain. He has broken the tablets.

He has come into the camp. He has toppled this calf. He has had time to melt it, grind it up, powder it, and make people start drinking this water.

And there are still people in the camp partying. Moses says, if you're on the Lord's side, come to me. And these people that have been interrupted in their debauchery are just staring at him.

Whoever's on the Lord's side to me, all the sons of Levi gathered themselves together to him. One tribe out of all the tribes of Israel. Wasn't the tribe of Judah, the leadership tribe.

Wasn't the firstborn tribe of Reuben. Wasn't Simeon. Wasn't Zebulun.

Wasn't Issachar. Wasn't Manasseh. Wasn't Ephraim.

Only Levi comes to Moses. He said to them, thus says the Lord God of Israel. This is verse 27, Exodus 32.

Let every man put his sword on his side and go in and out from entrance to entrance throughout the camp. Let every man kill his brother, every man, his companion, every man, his neighbor. So the sons of Levi did according to the word of Moses.

About 3000 men of the people fell that day. Moses said, consecrate yourselves today to the Lord that he may bestow on you a blessing this day for every man has opposed his son and his brother. Moses said to the Levites, consecrate yourselves today to the Lord that he may bestow a blessing on you this day because of your opposition to your son and your brother came to pass on the next day.

Moses said to the people, you've committed a great sin. Now I will go up to the Lord. Perhaps I can make atonement for your sin.

And you remember the great, the great long dash yet. Now, if you will forgive their sin, long dash, he doesn't even finish. If not blot me out of the book, which you have written,

the Lord said to Moses, whoever has sinned against me, I will blot him out of my book.

Go lead the people to the place of which I spoken to you. My angel will go before you. Nevertheless, in the day when I visit for punishment, I will visit punishment upon them for their sin.

So the Lord plagued the people because of what they did with the calf, which Aaron made this, this plague, that plaguing is the same word that's used later on when the serpents plague them and the bronze serpent is lifted up. But the reason Moses commends the tribe of Levi in Deuteronomy chapter 33 verses eight through 11 is because of this episode with the golden calf. They were willing to stand for the Lord, even against their sons, their brothers, their neighbors, their fellow Israelites, those who hadn't even come out.

They have to go through the gates because these people, you know, the word goes through the camp that Moses is back. These people don't care. They've already made up their minds that they're going to go another way.

And those that are purged out by the Levites are those who have refused to return, to repent, to change their mind and immediate judgment is visited on them. Well, we have a lot more to say about this, but here's the point turn forward. If you're still in Exodus, turn forward to the book of Ruth, Joshua judges, Ruth chapter two, Ruth is going to meet Boaz in chapter two.

You remember the story of Ruth very well. When she comes to the field of Boaz, Boaz inquires after Ruth in verse six, the servant who was in charge of the Reapers says, it's the young Moabite woman who came back with Naomi from the country of Moab. She said, please let me glean and gather after the Reapers among the sheaves.

So she came and has continued from morning until now, though she rested a little in the house. Boaz said to Ruth, you will listen. My daughter, will you not do not go to glean in another field nor go from here, but stay close by my young women.

Let your eyes be on the field, which they reap and go after them. Have I not commanded the young men not to touch you? When you are thirsty, go to the vessels and drink from what the young men have drawn. Boaz provides water for her when she is thirsty.

She fell down on her face, bowed down to the ground and said to him, why have I found favor in your eyes that you should take notice of me since I am a foreigner? Why are you granting me these privileges, including water to drink, specifically water to drink when she is thirsty? Boaz answered and said to her, it has been fully reported to me all that you have done for your mother-in-law since the death of your husband and how you left your father and mother and the land of your birth. And have come to a people whom you did not know before. Why does Boaz find Ruth impressive? Why does he provide for all of

her needs and encourage her to stay with him, to follow him and his servants? It has been fully reported to me all that you have done since the death of your husband, you left your father and your mother and the land of your birth.

Remember what Ruth said to Naomi, your people will be my people. Your God will be my God. She left behind not just simple divestiture, not simple abandonment, not some sort of ascetic lifestyle.

It was for a purpose. It was in a direction. There was something that replaces what she left behind.

What does she gain when she leaves Moab? She loses Moabite attachments, Moabite opportunities, Moabite land, Moabite family and gains not just a new family in Israel, but she's in the line of David and ultimately in the line of Christ himself. This is what Jesus is talking about in Matthew chapter 19. Everyone who has left houses or brothers or sisters or father or mother or children or lands for my name's sake.

It's a matter of priority. It is finding a new family, a new unity, a new direction replacing the old out, prioritizing the old shall receive a hundred fold and inherit eternal life, shall receive a hundred fold and inherit eternal life. Many who are first will be last and the last will be first.

Rich young ruler, first now, last later. The disciples who have left these things behind in order to follow the Lord Jesus for my name's sake are going to have a hundred fold. Now the issue of sitting on 12 thrones, judging the 12 tribes of Israel.

We'll save that for next time. Very interesting. If you think about that a little bit, uh, the answer may come to you, but we'll cover it fully next time.

But let's close here in a word of prayer. Father, we thank you for the wonderful truth of your word, how clearly and powerfully it communicates to us, uh, what our choices are in this life cuts through the, uh, self deception and our tendency to put on our best face and to rely on ourselves and on what we consider good instead of looking to the work of your son, the Lord Jesus, who has been made to us righteousness and peace and sanctification. We pray that as we reflect on what we've seen this morning, that your Holy spirit will minister it to our hearts, uh, help us to respond, to value your word and your spirit and the light that they shine on our path so that we can truly offer ourselves a living sacrifice in the new priesthood that the Lord Jesus inaugurated, that we can be those Levites who are commended in your sight and who are worthy of reward and inheritance in the kingdoms that are to come.

We pray it in Jesus name. Amen.